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1. Girls who reached marriageable age with this physical peculiarity were formerly regarded as an evil and a threat to the land. The small development of their breasts was considered a crime. They were called the girls "with undeveloped breasts," impenebere, from the verb guhenebera, meaning "to be limited," "to be brought to nothing."

681 whose legs... came first.

696 Those beings, abnormal or regarded as such, were invariably condemned prior to European penetration. There was no pity for them. They had to be done away with secretly and at night, so as not to be denied passage through the land which had to be crossed. According to popular belief, the mere presence or accidental sojourn of one of those beings could unleash famine or other evils throughout the region.

Chapter 2

Duties of a Purely Utilitarian Nature

644 A. The employees of His Majesty's "Mouth" and "Cup" /departments/, that is to say, the cooks and domestic servants (Abahanga, "the Skillful Ones," and Abozi, "the Washers") have always been regarded as holding the least enviable position at court. The hut in which the servants keep the bowls of milk reserved for the king is /385/ designated by the name of kiryana, "the house that devours its inhabitants," since few are the men who survived their duties. After a varying length of service, they were suspected in almost every case of planning to poison the king, and they died a

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754 he wishes to take revenge. The viscous material, carefully gathered
787 in a leaf, is brought to the sorcerer who introduces it with a little
[826] water into the beak of the chick he is about to sacrifice.

The diviner first holds a conversation with the bird and requests it to make sure that its guts will not "turn white" but "turn black," so the evil deriving from this fact may be duly utilized. After talking at some length, the operator slits the chicken's throat in the usual fashion of diviners and carefully washes the guts to verify the specific color (white or black) on which the spell depends. If black is present, the lucky client takes what is left of the chick from the hands of the diviner and tosses it surreptitiously into the hut or enclosure of his enemy, or else he buries it at the favorite spot where the person likes to sit and rest. The effects of the sorcery will be felt quickly, and the unfortunate victim /404/ will die almost instantly after a few moments of indisposition.

The Blacks add that this sorcery is feared by everyone but used more especially by the nobility (Batutsi). They say that if one wishes to ensure success, it is preferable to use a chick which is the only survivor (yonyine, ikinege) of its brood.

If the guts turn black in the course of the divinatory procedure, the chick will infaliibly "swallow" (gusama) and "destroy" (gufata) the person whose death is desiired.

754 8. Let us now mention the bewitcher who uses the horn of a cow to cast an evil spell on an enemy (ihembe umulozi alogesha).

The horn is hollowed out by the sorcerer, who carves at its tip the head of a snake. He fills it with all sorts of objects and ingredients, the droppings of various birds or animals, and scraps of flesh taken from victims he has already killed.

9. Freak babies (ibimara), young girls whose breasts have not
[787 developed (impenebere), and other unfortunate beings of this kind are
[845 regarded by the Banyarwanda as "revealing in themselves the presence
856] of an evil principle or mystic force whose influence is deadly," (1)
just like the monsters, portents, and other ill omens of Roman times

1. La mentalité primitive
/The Primitive Mentality/,
by Levy-Bruhl, pp. 158 ff.

10:Albert E-5 (1956-1957)1963
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mother how to farm and to carry burdens on their heads. At 12, boys and girls should be able to work well and independently. If not, they are beaten or deprived of their dinner to encourage them to learn. There is, nevertheless, time to play with other children, the boys with other boys, the girls with other girls.

Moral taboos have no significance before adolescence. Children may eat anything at all, without penalty. A young girl may milk a cow: she is not yet a woman, say the Rundi, she is still like her brother. Brothers and sisters sleep together in the same bed and are covered by the same mat. If sometimes there are sexual experiments, these are not called incest. They are only children, they are not responsible, they cannot sin. At puberty, a young girl is removed from the common bedroom of the children. Boys seem to mature much later than girls. Moreover, the question of the dowry enters to delay their marriage. It is said that girls want to be married very early. By the time they have reached puberty, they have already begun to play with other young girls, each helping the other to develop the private parts to a maximum size in anticipation of the pleasures of the marriage bed. A mother warns her daughter that she must absolutely remain a virgin until her marriage, or, at least, that she does not dare to become pregnant if she has not yet been asked for and paid for. In the past, an unmarried mother-to-be would have been killed and her father's property confiscated. Today, there are illegitimate children, and nobody knows quite what to do with them. (One way in which a disgruntled wife can revenge herself upon her husband is by allowing a grown daughter to become pregnant before she is paid for.) At all events, it is up to the mother of a nubile daughter to watch her carefully.

Very strong taboos forbid all contact between a father and his daughter after she has been weaned, except for mutual greetings and for several minor services which a daughter performs for her father.[12] It is customary for girls to wear only a skirt while working, and in the past, a young girl might wear nothing at all or only a leopard skin around her hips. A father must avert his eyes if a daughter is working with her bosom exposed. If a father wishes some information about his daughter, or if he wishes to say something to her, he must ask his wife to speak to their daughter. If a young girl is to be punished, it is the mother who will beat her, never the father. The same taboos apply to the father's brothers. All are called *data*, father. Fathers never enter the house in which a married daughter lives with her husband. The explanation offered for these strong taboos to separate father from mature